THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"And now abideth faith, hope, charity, these three; but the greatest of these is charity" (I. COR. 13 : 13).

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THE DIVINE ECONOMY.

R. M. BRYCE THOMAS.

THE commendable work that is being performed by our missionaries in gathering converts into the fold of Christ from among all sorts and conditions of men however hopeless or unpromising they may sometimes seem to be, is reminiscent of the subject matter of an article which the writer came across in a periodical about a year or two ago and which left a strong impression upon his mind. As he has long since lost sight of the article and cannot even recall the author's name, he will endeavour to give a synopsis of it to the best of his recollection, adding here and there such remarks as may seem to be called for.

The article had reference to our Lord's words—"Gather up the fragments that remain, that nothing be lost." The occasion on which these words were uttered was, it will be remembered, that of Christ's stupendous miracle of feeding a multitude of persons upon only five loaves and two small fishes. How peculiarly strange the command to gather up the fragments seems to have come from the lips of one who had but just exhibited his power to create more than sufficient food to satisfy the appetites of five thousand hungry men besides women and children out of a small supply that would not ordinarily have sufficed to appease the hunger of even half a dozen individuals! The fragments of this feast, we are told, were so numerous as to enable those serving at it to gather up twelve baskets full, and these apparently useless leavings were, according to our Lord's command, to be so carefully collected that nothing of them was to be lost. Christ was evidently a true economist, and one cannot but think that he must have had in his mind at the time a desire to impress upon those around him some great lesson of thrift in the prevention of

waste, or to inculcate some important principle of truth which had been up to then little understood. May such lesson or principle not have been this, that the bounties of Providence are never to be squandered, and that the seemingly useless and worthless portions of such bounties still continue to possess their practical uses?

The good seed then sown has not been lost, but has at last produced fruit, and the wisdom of Christ's words has in later times been amply demonstrated, for we find that the principle therein enunciated is being now constantly applied in commercial methods with the very best results possible in the practical use of what are termed "by-products," such as coal-tar, cotton waste, old rags, and scrap iron, all of which were formerly looked upon as more or less worthless until men saw the necessity of gathering up these fragments, and turning them to useful and profitable purposes. These so-called by-products are, we know, regarded at the present time as possessing considerable value, and are no longer being consigned altogether, as they used to be, to the slag heaps. Aniline, for instance, is a product obtained from the once rejected coal-tar, and in some of its reagents it yields most brilliant colours which are employed in the dyeing of fabrics, and in colouring inks, soaps, and cosmetics, etc., and similarly, not a few of these once despised by-products are being practically utilized instead of going to pile up the old rubbish heaps as formerly. They are no longer looked upon as valueless, but are being turned to commercial purposes with every advantage under the scientific treatment that is being applied to them in the business and industrial world.

In this connection may be mentioned an interesting report which has only just appeared in the Continental *Daily Mail* of the 27th March last, on the subject of motor fuel being manufactured from rubbish, 12,000 tons of waste material being annually dealt with to produce about half a million gallons of alcohol, suitable for motor spirit and acetic acid. The raw material in this case is said to be the waste hops which brewers have to pay to have carted away. The newspaper article closes by stating that apart from the motor spirit yielded, some 15,000 cubic feet of gas suitable for internal combustion engines is included in the treatment of a ton of waste material.

But what about our social slag heaps made up of moral and social rubbish? Do we not find these in our hooligans, our drunkards, in our criminals and so-called jail-birds, and in our waters? Are they not too often branded as useless and hopeless, and considered fit only to fill our jails, which is as if we flung them on to rubbish heaps? Can no use be ever made of these, or are they beyond the pale of methods that can be practically applied to them with the science and wisdom that God alone can give? Surely not, for have we not the Lord's commands that the fragments are

to be gathered up that nothing be lost? And here it is that we see the gathering up of these social fragments being carried out in the mission fields of labour so that, as far as possible, nothing need be lost. The injunction of the Lord to his servants was to go out into all the world and preach the Gospel to every creature, so that he that believed and was baptized should be saved. None of them need be lost, for there is ample room in the fold of the good shepherd and complete protection for all. It is only the wandering sheep or lamb that runs into danger of being lost. There can be no safety outside the fold, and it is those on the outside which the shepherd seeks, for did he not say that there would be more joy in heaven over one sinner that repented than over ninety and nine just persons who needed no repentance? (Luke 15: 7).

"The lamb is in the fold,
In perfect safety penn'd;
The lion once had hold,
And thought to make an end;
One came by with a wounded side,
And for the sheep the shepherd died."

In conclusion it may be added that, as in the industrial and social worlds, so also in the world of nature we see the wonderful economy of the divine administration. There is never any waste, but the fragments are as it were always gathered up so that nothing should be lost. The leaves of the trees which are shed in the autumn are not treated as being of no further use and fit only to be cast aside and destroyed, but are utilized in the fertilization of the soil, rendering it capable of reproducing vegetable life in abundance. And so it is also in the case of small, insignificant streams of water meandering down the slopes of mountains and hills. In themselves they would appear to be of no great use, but they go to fill up the large and important waterways of the earth, to form beautiful lakes and rivers, and to help eventually become vast oceans for the use, welfare, and happiness of man. Nothing is apparently ever lost in the divine economy.

THE RELIGIOUS SITUATION.

F. Homes Dudden, D. D.,

"We know that we are of God, and the whole world lieth in wickedness" (I. John 5: 19).

I wish to offer a few words this morning concerning the religious situation in this country at the present time, and concerning our duty with regard to it. It seems to me that we are passing through a religious crisis. We cannot much longer shut our eyes to the fact that English society as a whole is gradually ceasing to

be Christian. It is true that the breach is not yet glaringly apparent. The nation still renders conventional homage to Christ. There is no violent revolt against Christianity, as in Russia, nor does there seem to be any widespread attempt to put another system in its place. Yet for those who can read the signs of the times it is becoming increasingly evident that the principles of Christianity are no longer the directing force, either of our national life or of our social life. I am not denying, of course, that there are large numbers of deeply religious, truly Christian men and women still remaining in our midst. They are the salt of the community. But with the community as a whole, with the overwhelming mass of people, Christianity is losing ground. In fact, we are witnessing in England one of the phases of a great movement which a shrewd observer has described as the passing of a whole civilization away from the faith in which it was founded and out of which it has been fashioned.

Let me try very briefly to explain and justify that rather tremendous statement. In the first place, in the intellectual sphere there is a notable collapse of confidence in the truths of the Christian religion. Men are doubtful and unsettled about the very fundamentals of the faith. This unsettlement may be due partly to an obscure suspicion that the results of Biblical criticism and the conclusions of physical science have discredited the old beliefs; partly to religious difficulties suggested by the war; and partly to the idea, derived from the superficial study of comparative religions, that Christianity is not unique and final and authoritative, but is merely one among many phases of religious culture, one among many expressions of religious sentiment, one among many ways by which men draw near to the great mystery. But, whatever the causes may be, it seems clear that the common belief in the venerable doctrines of Christianity has very seriously weakened. Men do not often, perhaps, go so far as to deny outright the Christian truths; but they doubt, they are in suspense, they are entirely vague and uncertain. Is there a God? Is there a Saviour? Is there a Spirit inspiring the Church? They do not know. They do not particularly want to know. They seldom make strenuous efforts to strive to get to know. The ordinary layman, like one whom Frederic Harrison once pictured to us, is content with a hazy belief that there is a sort of a something somewhere behind the phenomena of the universe, but what that something is, and how it is related to himself, is for him an unsolved problem, and he is mostly content to pass it by as unsolvable.

And then again in the practical sphere there is a notable collapse of loyalty to the Christian canons of conduct. The Christian ethic has lost authority. The moral ideal of Christianity is being virtually set aside in many quarters, and especially in the two extremes of English society. There is at present a virtual revision

to Paganism. Men still make speeches about Christian duty, Christian principle, and the like, but for thousands sheer Pagan enjoyment, dignified, perhaps, under the euphemistic name of self-development, is the main object of existence. Is not that, I ask you, the spirit of the age? Men are bent—and the insecurity of all things makes them more and more bent—on enjoying themselves, on having a good time while they can, on pursuing their own pleasure and playing their own game. They abhor and refuse to tolerate the most moderate restraints and limitations. "I want it, so I have it," "I hate it, so I won't do it," "I'll go my own way and work my own will, and do what is right in my own eyes": Do not these and similar utterances fairly reflect the convictions of multitudes as to the surest means to make the best and the most of human life?

But in contemporary society, unless I am greatly mistaken, not only the higher law of Christ, but even the primary law of the Ten Commandments is to a great extent discarded. Stealing, for instance, is condoned so long as it is done by the rules of business; murder is thought little of, if one may judge by the wild agitations that are perpetually raised in favor of convicted homicides; while sexual laxity is excused, defended, justified, and positively glorified. What, brethren, can you think of such a state of affairs, of such an abandonment of Christian principle? Is there no danger that modern society may relapse into a condition where no right will remain any longer but that of every man to do as he chooses, and wherein, consequently, no man's life and no man's honour and no man's property will be safe?

Such then is the situation. We are faced, I firmly believe, with a great apostasy. The majority of people nowadays, except in name—we had better admit it at once—except in name are no longer Christian. They do not believe what Christians believe; they do not attempt to do what Christians do or try to do; they do not admire what Christians admire, but set up idols of their own to worship. Herein lies the present crisis. Now what is our duty in regard to it? How should we who are Christians act in view of this widespread and growing defection from the beliefs and ideals of Christianity? Well, the essential thing, it seems to me, is that we should see that our own Christianity is absolutely and unimpeachably sincere and real. What our religion needs is quality. It is not particularly important that there should be a great quantity of professing Christians, but it is overwhelmingly important that those who are Christians, even though few, should be Christians of the highest quality. Indeed, I think it comes to this: if the religion of Jesus Christ is to be preserved in the world at all, it can be only through a society of out and out devout persons who really believe in it utterly, value it, and steadfastly prepared, should necessity arise, even to sacrifice themselves for it. And thus I

think that our first and foremost duty, if we want Christianity to survive, is to make it absolutely and supremely real so far as we ourselves are concerned. Under no circumstances must we lower our colours. We must stand out against the world as a distinct class, a peculiar people, a compact company of single-minded, single-hearted men who are verily persuaded that in Christ alone there is hope, and who are not ashamed to think and speak and act and live accordingly.

Now with a view to achieving that result may I just offer you three practical suggestions? In the first place I would say, make sure of Christian truth. Make sure that you really believe what as Christians you profess to believe. It is not altogether easy. The truths of Christianity are undoubtedly stupendous truths: truths about God's love, and the reality of human sin, and the fulness of salvation, and the life eternal. We are asked to believe things wonderful and almost incredible, things which worldly philosophy and worldly common sense will always call foolishness, and condemn. Are we actually able to do that? At any rate there is one thing we must never do, and that is, treat those truths with polite and patronizing indifference, as though they were not worthy of the most painstaking study and investigation. The Gospel of Jesus Christ is far too serious to be thus trifled with. You may honestly accept it or you may conscientiously reject it, but the one inexcusable thing is to treat it frivolously, as some light matter about which you need not trouble to be intellectually in earnest.

And so I say to you again, make sure of the Christian truths. Get yourselves definite and strong convictions. Let your faith be a living force and not merely an inherited form. It is faith, we are told, that makes the Christian: not faith, however, in the sense of mere conventional acceptance of certain religious propositions, but the faith of intense, heartfelt personal conviction imperially dominating the mind and controlling and shaping the whole of the life. Charles Kingsley, as you may remember, describes it in one of his novels. "I want a faith," exclaims a character in the book, "I want a faith past argument, one which, whether I can prove it or not to the satisfaction of the lawyer, I believe to my own satisfaction, and act on it as undoubtedly and unreasoningly as I do on my personal identity. I don't want to possess a faith—I want a faith to possess me."

Then my second suggestion is: stand firm by Christian truth and cleave to the Christian standards of conduct. Here it is compromise that is the enemy. We go out into the world where Christian morality is thought "bourgeois," and where Christian discipline is derided, and we feel the pressure of our surroundings. We are content to do as others do. We fall in with the fashion, we conform to the common usages. That is the reproach against us. We do not realize that we are an opposition and that the

function of an opposition, as Lord Randolph Churchill used to say, is to oppose. We do not like to be thought to be singular. We try to serve both God and Mammon, and it is a demoralising business. But the only safe course for any of us is to adopt Christ's moral standards in all the departments of our life—in our domestic life, in our business life, in our social life, in our political life, and to adhere to them rigorously and unwaveringly. But do not make any mistake, by brethren—we shall have to pay for our moral inflexibility. In this world, as Christ himself forewarned us, we shall have tribulation. We shall be laughed at, disliked, thought bigoted, in may respects we shall be made uncomfortable. But if we cannot bear tribulation we had better give up being the servants of that strange King, whose throne of glory was the cross, and whose royal diadem was the crown of thorns. . . .

Here, then, is a clear line of action in view of the existing emergency. "The whole world lieth in wickness." It is accordingly required that Christians should consolidate themselves into an association of faithful souls, absolutely sure of the Christian truth, inflexibly loyal to the Christian principles, and chivalrously true to the Christian fellowship. . . . May God grant that we be not unfaithful in the exercise of this ministry. For—let there be no mistake about it—on the preservation of Christianity, with all its incomparable truths and laws, depends the one and only hope—I say the one and only hope—of a restored humanity and a redeemed and reconstructed world.—*Christian World Pulpit.*

SOMETIME—SOMEWHERE.

You gave on the way a pleasant smile,
And thought no more about it.
It cheered a life that had been dark the while,
Which might have wrecked without it.
And so for that smile and fruitage rare.
You'll reap a crown sometime—somewhere.

You spoke one day a cheering word,
And passed to other duties.
It cheered a heart; new promise stirred,
And painted a life with beauties.
And so for that word of golden cheer
You'll reap a talent sometime—somewhere.

You lent a hand to a fallen one,
A lift in goodness given.
You saved a soul when help was rare,
And won an honest heart forever.
And so, for that help you proffered there,
Kind friend, you'll reap a joy—sometime—somewhere.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, APRIL 26, 1923.

EDITORIAL:

WHY NOT RECIPROCATE?

THE following article, under the caption, "Priest Among Mormons"—"Catholic Hymns Sung in a Utah Temple," appeared in the issue dated April 14th of the *Catholic Herald*, London:

"The unusual experience of preaching in a Mormon temple, with a Mormon Bishop presiding and a Mormon choir singing Catholic hymns, befel a chapel car missionary traveling through the Far West State of Utah.

"Fr. Doyle, who was in charge of the missionary car, reached a town that was practically 100 per cent. Mormon, and it looked as though his time there might be wasted. Nothing daunted, he interviewed the Mormon Bishop, and suggested giving a lecture on the Catholic Church in the Town Hall. The Bishop thought the idea a good one, but said there was no hall large enough for such a discourse.

"'If you wish, however,' he added, 'I could let you have our temple.'

"Fr. Doyle accepted, and the word was sent about that a Catholic priest would lecture the next night on the doctrines of his Church, in the Mormon Temple.

"Back to Fr. Doyle came the Bishop with a new suggestion. 'You ought to have singing, sir. If you will give me one of your hymn-books, our choir will be ready to sing your hymns for you.'

"He got the hymn books.

"Upon the following evening the Bishop was in attendance at the Temple, and was concerned about the chairmanship. He volunteered for the position, and was accepted. Thus, Fr. Doyle lectured on the Catholic Church to a Mormon audience in a Mormon temple, presided over by the Mormon Bishop, sustained by a Mormon choir singing Catholic hymns. When the lecture was over, the Bishop thanked Fr. Doyle in the name of the Mormon community; and the chapel car went on followed by the regrets of all, including the Bishop."

So unreliable is the British press concerning anything and everything associated with the word "Mormon," that we wonder how much of this story is fact and how much fiction. We know that

no Catholic priest ever had "the unusual experience of preaching in a Mormon temple." However, if we substitute for "temple" the word "tabernacle" or "church," the account becomes plausible.

The Latter-day Saints are noted for the spirit of tolerance they manifest toward members of religious sects, whether so called Christian or heathen. They are ever ready to listen to what adherents of other beliefs have to say in defense of other religions. Catholic priests, Protestant ministers, and travelers from many lands have had the privilege of addressing congregations in the Tabernacle at Salt Lake City, as well as in other cities and towns in "the far west state of Utah." Travelers and itinerant preachers visiting any "Mormon" town are treated with proper respect. They are never abused and scandalized; but, on the other hand, frequently have a chapel, congregation, choir, and presiding officer furnished gratuitously.

Why will not Catholic priests reciprocate? It would be a most "unusual experience," indeed, if one of them opened his chapel to an elder of the Church of Jesus Christ. But why shouldn't he? Has he less brotherly love in his heart than the "Mormon" Bishop?—less of the spirit of true Christianity? We think so. Indeed, only a short time ago, a Catholic school refused to admit a "Mormon" girl, although she possessed every qualification for entrance. But she was a member of the Church of Jesus Christ of Latter-day Saints, and on that ground, and that only, she was refused admission!

In this, however, the Catholics were no more bigoted, blind, and intolerant than the Church of England, which had taken a similar un-Christian attitude.

From the standpoint of practical expressions of Christian toleration and brotherly love, where do we find the spirit of true Christianity—in the "far west state of Utah," or in the Catholic and Protestant Churches in England?

"Toleration is good for all, or it is good for none."

D. O. M.

MINUTES OF THE MANCHESTER CONFERENCE.

THE Manchester semi-annual conference was held Sunday, the 15th inst., in the Rusholme Public Hall, Manchester. There were in attendance: President David O. McKay, Sister Emma Ray McKay and Elder David W. Goddard of the Liverpool office; Professor Franklin Madsen, of the Brigham Young University, Provo, Utah; and President Warburton and all the traveling elders of the Manchester conference. Elder Merrill D. Clayson led the singing, and Sisters Doris Waters and May Mills accompanied in turn at the piano. There was also a good attendance of saints and non-members of the Church.

The first session of the conference, a brief meeting of the traveling elders, commenced at 10:30 a.m., with President McKay presiding and President Warburton conducting. The invocation was offered by Elder Joseph Orgill. President McKay then gave some valuable information concerning missionary work. President Warburton offered the benediction.

The Sunday-school convened at 11 a.m. After the song, "Welcome, Welcome, Sabbath Morning," the opening prayer was offered by Elder William Blackburn, followed by the song, "Count Your Blessings." The sacramental hymn, "Reverently and Meekly Now," was sung, after which the Sacrament was administered by Presidents Walter Roberts and Charles C. Johns.

A song was rendered by Onida Johns, followed by a recitation by Peggy Barton of the Bolton branch. James Longton, of the Oldham branch, gave an essay on the first Psalm, and Victor Jones rendered a violin solo. The following essays were then read by members of the Rochdale branch: "The Book of Mormon," May Pullan; "Joseph Smith," Victor Jones; and "The Result of the Vision of Joseph Smith," Florence Connolly. After a pianoforte solo, rendered by Sarah Allsop, an essay, "Why I Attend Sunday-school," was given by Marion Baron of the Hyde branch. President Warburton then welcomed all present, after which a solo, "I Know That My Redeemer Lives," was sung by Elder David W. Goddard. President David O. McKay then congratulated the Sunday-schools on their excellent program, stating that the workers of the Sunday-school labor willingly without financial recompense, in their love and desire to serve their fellow-men and Jesus Christ, the Great Example. He then mentioned in illustration one who has labored for love, sacrificing all for the Church.

After the closing song, "The Spirit of God Like a Fire is Burning," the benediction was pronounced by Elder C. Heaton.

The afternoon session commenced at 2:30 by the congregation's singing, "Praise to the Man Who Communed with Jehovah." Brother John E. Simpson offered the opening prayer, after which all sang, "We Thank Thee, O God, for a Prophet." President David O. McKay then announced the release of Elders Frank M. Nish and Cyril W. Fossey, saying that if they had not a testimony of the Gospel they would not leave their homes and come out thousands of miles to preach it. President Warburton extended a welcome to all present, after which the general, mission and conference authorities were unanimously sustained. Elders Cyril W. Fossey and Frank M. Nish gave short addresses of appreciation of the kindness shown by the saints, exhorted them to continue to "keep their shoulder to the wheel" and push the work along, and bore strong testimonies of the truthfulness of the Gospel.

A chorus was then rendered by the following members of the Oldham branch: Sisters Rosa Longton, Elizabeth Longton, and

Eda Palmer, and Brothers Frank Mellor, James Longton, and Robert Longton.

Elder David W. Goddard, speaking of the 93rd anniversary of the Church, said that something greater than the power of man has shaped the destiny of the Church. Many have given all they possessed—even their lives—for the up-building of the Salt Lake Valley. Now members are in every country. All should be proud of their membership in this great organisation, and should be courageous in defending the right and in giving others our grand principles. If saints and elders co-operate, great good will be accomplished. A poem, "Courage," illustrated these thoughts.

A solo, "Smiling Through," was pleasingly sung by Elder Merrill D. Clayson.

Elder Alfred V. Atkinson, the next speaker, mentioned the facts that if we do our best the Lord will bless us. We should obey and respect the authority of the Church. Obedience to the laws of God brings blessings.

A solo was sung by Professor Madsen, who was also the next speaker. He gave instances of obedience to the "still small voice," and of the results of prayer, promising that to all who will pray in faith God will reveal the truth of the divinity of the mission of Joseph Smith.

Sister Emma Ray McKay then spoke of the differences existing in the different countries in their attitudes towards the Church, showing how in places members and non-members of the Church are working hand in hand together. She told the sisters why example is the most effective missionary work, and exhorted the sisters of the Relief Society to co-operate to a greater extent, using forgiveness as a uniting force.

After the song, "O My Father," the benediction was pronounced by President Charles C. Johns.

One hundred and fifty-two members and non-members were present.

At 4:30 an officers' and teachers' meeting commenced by the assembly's singing, "Ye Who Are Called to Labor." Brother William Gregson offered the opening prayer. President McKay then spoke of blessing little children, stating that the ordinance is one of the most beautiful in the Church. Two children were blessed by President McKay, and two brethren, William Barton and Frank Mellor, were ordained elders by President McKay and President Warburton. Brother McKay then instructed the saints, especially encouraging them to hold cottage meetings. The benediction was offered by Brother Bert Steele.

Meanwhile a Relief Society meeting was being held under the direction of President Emma Ray McKay, who gave valuable instructions to the sisters.

At 6:30 the evening session commenced with the song, "Now Let Us Rejoice." Prayer was offered by Brother William Boreham,

followed by the hymn, "The Spirit of God Like a Fire is Burning."

President David O. McKay introduced Elder William Blackburn, drawing attention to his special calling in missionary work of advising the saints and working with them. Elder Blackburn then addressed the congregation, speaking of the blessings we receive by obedience to the calling of the Priesthood, and exhorting the saints not to forget the Lord. He greatly appreciated the privilege of coming back to his native land to preach the Gospel.

Brother William Gregson was the next speaker. He gave some instances of what has befallen those who persecute the work of God, and bore a strong testimony of the divine calling of the Church.

A duet, "Love Divine," was sung by President and Sister Roberts. Elder Joseph Orgill then spoke concerning the blessings obtained through sacrifice, and recounted the sacrifices made by the early pioneers.

A duet was rendered by President and Sister Johns of the Bolton branch. Elder C. Heaton then spoke of the great privilege we have of being members of the Church of Jesus Christ, and of holding the Priesthood. Elders C. G. Dockstader and R. Capener gave some experiences while tracting, and bore their testimonies.

Sister Maud Fossey, who has come from Canada on a visit, told of her personal conversion into the Church and mentioned some of the privileges which are to be had in Zion. She spoke concerning the prophecy of Malachi and the work which is being done by the Genealogical Society of the Church.

Professor Madsen gave a pleasing solo.

President David O. McKay then spoke, and all listened to his splendid address with much attention. After thanking the sisters for their services during the day, he quoted as his text: "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." One of the commandments of God is to subdue matter, and man must draw sustenance from the earth to live, but he must not become engrossed in worldly gain. Our souls bloom in the sunlight by our looking, not to the things of this world, but to God. We should pay our tithes, be they ever so small, and God will bless and provide for us. There are three means through which we obtain a testimony: (1) Through inspiration and supernatural manifestation; (2) Through reason and Scripture study; (3) Through doing the will of God.

A solo was sung by Sister Roberts, after which the closing prayer was offered by Elder Merrill D. Clayson.

There were present one hundred and forty-eight.

CYRIL W. FOSSEY, Clerk.

HE who waits to do a great deal of good at once, will never do anything.—SAMUEL JOHNSON.

FROM THE MISSION FIELD.

Memorial Services.—Sunday, the 18th ult., memorial services were held in all the branches of the Welsh conference, in behalf of Elder James H. Western, former president of this conference, who passed away February 22nd, in Salt Lake City. Many saints and friends were present to pay their sincere respects to their departed brother.

Meetings of Traveling Elders.—A special meeting of the traveling elders of the Sheffield conference was held on Monday, March 26th. All the missionaries of the conference were present, with former Conference President J. W. Ernest Tomlinson, President Joseph Coulam, of the Norwich conference, and Elders Homer Taylor and Ervin Rawlings, late of the Sheffield conference. Conference President Clarence L. Giles presided and urged the brethren to unite in one big effort to make every member of the Church in the Sheffield conference a faithful missionary. Problems of the conference were discussed and solutions given.

At 8 p.m. Saturday, the 31st ult., a meeting of the traveling elders and local Priesthood was held in the Burnley branch rooms, No 1 Patten Street, at which President David O. McKay gave valuable instructions on the Church organization and the functions of the Priesthood. The roll call showed the following attendance: ten traveling elders, two local elders, four priests, four deacons.

Baptisms.—A baptismal service was held at the Latter-day Saints' chapel at Sheffield, Friday, the 23rd ult., with Conference President J. W. Ernest Tomlinson conducting. Short talks on baptism and the gift of the Holy Ghost were given by Elders Ernest K. Freckleton and Clarence L. Giles, after which two converts from the Norwich conference and two from the Sheffield conference were immersed by President Tomlinson. They were confirmed members of the Church the same day by President Tomlinson and Elders Giles and Freckleton.

On Monday, March the 26th, a baptismal service was held in the Latter-day Saints' chapel, 18 Tunstall Road, Sunderland. Conference President Ezra T. Benson conducted. Elders Charles W. Speierman and James L. Wheat were also in attendance. After the opening exercises Elder Speierman spoke on the ordinance of baptism and the office of the Holy Ghost. Six candidates were then baptized in the chapel font by President Benson and Elders Wheat and Speierman, and confirmed by the Elders mentioned. President Benson then imparted much valuable instruction to the new members. After singing, the services were brought to a close.

Branch Conferences.—The semi-annual conference of the Coventry branch, Birmingham conference, was held Sunday, the 25th ult. The first session, Sunday-school, convened at 2: p.m. A splendid program had been prepared and was pleasingly rendered by the children and some of the adults. Closing remarks were made by President Edgar W. Jeffery, in which he commented favourably upon the work of the Sabbath-school. The evening session commenced at 6: p.m., Branch President George E. Hunter presiding. Short Gospel discourses were delivered by Elders Edward Southwick and J. Trevor Buddel, after which a duet, "My prayer," was sung by Elder Francis R. Kirkham and Brother Hunter. Elder Kirkham then addressed the meeting, speaking on the Saviour's words, "By their fruits ye shall know them." President Jeffery followed with an impressive Gospel address, telling the saints to so live that they will ever be prepared to answer the great summons from above, taking with them no regrets. Benediction by Brother Clarence G. Linnet brought one of the most successful conferences ever held in Coventry to a close.

The annual conference of the Sunderland branch, Newcastle conference, was held in the branch chapel, 18 Tunstall Road, Sunderland, the 25th ult. There were three meetings held, all well attended. At 10:30 in the morning Conference President Ezra T. Benson presided at a meeting of the local Priesthood when encouraging reports were given by the local brethren and much encouragement imparted by Elder Don Clyde and President Benson. At the 2:30 session the children rendered a very excellent program which showed the splendid work being accomplished by this organization. At the evening meeting interesting Gospel discourses were delivered by Elder Clyde and President Benson. A soprano solo was very beautifully sung by Sister Minnie Williamson.

Sunday, the 25th ult., the Swindon branch of the Bristol conference held its semi-annual conference at the home of Elder Fred Coombs. Conference President Floyd H. Thatcher and Elder S. O. Williams were among those present. An interesting discourse was given by President Thatcher on the prophecies of Joseph Smith, and Elder Williams spoke of some distinguishing characteristics of the one true Church. A pleasing duet was sung by Sister Eva Coombs and Brother Hori Coombs. Elder Fred Coombs made the branch report.

Socials.—On Wednesday, the 21st ult., at 18 Carrington Street, Nottingham, a farewell social was held in honor of Elders John W. Robinson and Elbert R. Curtis. The room was filled with friends of the two missionaries. Conference President A. Walter Stevenson, in behalf of the saints and elders of the conference, presented each of our departing brethren with a beautiful carving set. Both elders expressed their appreciation for the many kindnesses they

received from the good people of this country. At the conclusion of the program refreshments were served and games were played.

A farewell testimonial in behalf of Elder Charles W. Speierman and Brother John Grey, who are leaving for Zion, was held in the Westfield hall, Whitehall Road, Gateshead, the 21st ult. The arrangements were under the direction of Elder James L. Wheat. The hall was filled to overflowing with saints, friends and investigators. President Ezra T. Benson and Elder Thomas V. Phillips were also in attendance. The games which were played were enjoyed by all. A splendid program consisting of musical items and recitations was rendered by the saints and friends. As a token of remembrance, Elder Speierman and Brother Grey were presented with a nice leather wallet from the members and friends.

The Relief Society of the Sheffield branch conducted a very successful social and sale of work on Saturday, the 24th ult., at the Latter-day Saints' chapel, Sheffield. Conference President J. W. Ernest Tomlinson, President Joseph Conlam of the Norwich conference, Elder Melvin T. King, and all the traveling elders of the Sheffield conference were in attendance. A delightful program was given by the young people of the branch. The sale of work was opened by Conference President J. W. Ernest Tomlinson, who commented on the zealous efforts of the Relief Society sisters to make the organization one of real service. The articles made by the society in the past few months were on sale, and as a result a good sum was realized to carry on the relief work. The report of the officers showed much progress made during the first quarter of the year. The officers of the society are: Lamra E. Stagg, president; Lucy Smith and Lydia Barton, counselors; Sarah Shaw, secretary and treasurer.

Saturday evening, the 24th ult., the Relief Society of the Hucknall branch gave a social for the purpose of raising funds for a bazaar which they are going to hold in the near future. A good number of local people were in attendance as well as number of visitors from Mansfield and Nottingham, including Conference President A. Walter Stevenson and Traveling Elders Joseph H. Valentine, William M. Oswald, and John E. Wahlquist. A delightful program was rendered, after which President Samuel Pears took charge of a number of amusing contests. Hot chocolate and cakes were sold by the ladies. Everybody had a good time, and over thirty shillings were raised for the benefit of the Relief Society. The sisters of the Hucknall Relief Society are doing a very splendid work among the people of the town.

A successful social was held by the South London branch Mutual Improvement Association Saturday evening, the 24th ult. An enjoyable program, including a one-act play, was rendered, after which refreshments were served. A number of investigators

were in attendance, several having never attended a Latter-day Saints' gathering before.

Tuesday, the 27th ult., a social was held at the Latter-day Saints' chapel, Sheffield, in honor of Elder J. W. Ernest Tomlinson, recently released as President of the Sheffield conference. Conference President Clarence L. Giles, Elders Ervin Rawlings, Fielding K. Smith, Ernest K. Freckleton, Grover K. Mellor, Vernon P. Cole and a large number of saints and friends from Sheffield and district, were in attendance. President Oliver Shaw of the Sheffield branch conducted, and in behalf of the branch and the elders of the conference Brother James R. Bargh presented Elder Tomlinson with a beautiful cake tray. Samuel Gratton, of the Woodhouse branch presented the retiring president with a handsome mirror and a set of brushes in behalf of the branch, and Sister Rosie Bailey, in behalf of the Bee-hive girls of the Sheffield branch, presented him with some useful handkerchiefs. Little Alice Tomlinson, daughter of the former president, was given a large chocolate Easter egg by Sister Laura E. Stagg, for the Sheffield branch Relief Society. An enjoyable program was rendered, and appropriate games were played.

DEATH.

MARSH.—Mervyn Hutton Marsh, infant son of Brother and Sister Herbert Marsh of Salt Lake City, born March 31st, 1923, at Newton-le-Willows, Lancashire, England, died April 17th, 1923. He was blessed by Elder David W. Goddard April 16th. Funeral services were held at the residence, 244 Crows Lane East, Newton-le-Willows, April 19th, 1923. The grave was dedicated by David O. McKay.

BERRINGTON.—March 18th, 1923, at her home in Abergavenny, Welsh conference, Sister Mary Berrington. She was born in Dowlais, Glamorganshire, Wales, in 1839, and was baptized and confirmed by Elder Perkins. Funeral services were held Thursday, the 22nd ult., at the cemetery chapel, President Don M. Rees conducting and delivering a short address on the resurrection. The grave was dedicated by Elder Alvin W. Jones. Sister Berrington was a faithful Latter-day Saint. She is survived by a number of married sons and daughters.

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